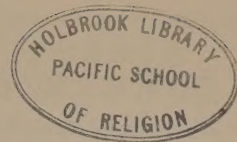


Pacific School of Religion
Berkeley, California



The **AMERICAN FRIEND**

NOVEMBER 16, 1959



The Presence in the Midst

For once you were darkness, but now you are light in the Lord; walk as children of light (for the fruit of light is found in all that is good and right and true), and try to learn what is pleasing to the Lord. Ephesians 5: 8-10.

Herein *THE AMERICAN FRIEND* presents a portion of the survey report made by Wilmer Cooper concerning the possibility of establishing a Graduate School of the Ministry at Earlham College. This is published with the knowledge that Friends will welcome a report of some of the detailed results of this survey and will find the subject worthy of much concerned thought and prayerful study.

QUAKER COMMENTS

By Merritt Murphy

Training For Leaders

The task of providing adequate training for future leaders in the Society of Friends has been a major concern of many Friends in recent years. It is a responsibility we can not avoid. Young people can hardly be expected to dedicate themselves to full time Christian service and leadership if little opportunity is offered for proper training in such work.

From earliest pioneer days in America, Friends have been champions of education. In community after community founded by Quakers all across the land history records that no sooner were homes built than a meetinghouse was erected and immediately following, usually adjoining the meetinghouse, a school was constructed.

Today, a chain of fine Quaker colleges extends from coast to coast, offering the best of training in a wide variety of vocations under Christian atmosphere and inspiration. With this long history of interest in education, it may seem strange that suitable graduate study for our religious leaders of tomorrow was omitted, but this probably resulted largely from our differences in type of meeting, with some Friends holding unprogrammed meetings for worship with no pastoral leadership, while other Friends adopted pastoral-type meetings. Yet the fact remains that at the present time there is little opportunity for graduate study in the field of religion and Christian education in Quaker schools.

Most of our youth preparing for full time Christian service are forced to either attend seminaries operated by other religious groups or abandon graduate study altogether. Neither is satisfactory. In the one case the graduate study lacks uniformity and Quaker concern. (It also draws many of our potential leaders to other fields of service, creating a distinct loss to our Society.) In the other case our new workers are handicapped by a lack of adequate training.

Progressive Steps

Our Quaker educational leaders are well aware of the need for graduate study opportunities in the field of religion under Quaker atmosphere, concern, and direction. Nearly every Quaker college currently is considering ways to help solve the problem.

Several progressive steps have been taken. In a recent issue of **The American Friend** the program adopted by Guilford College in North Carolina was described. In this program, especially designed to be helpful to busy pastors and teachers, 30 semester hours of graduate instruction leading to the degree of Master of Arts are offered. Guilford's program makes graduate training conveniently available for anyone within driving distance of the college, and it already is proving its worth in further raising the educational level and improving the training of Quaker leaders in North Carolina.

In this issue of **The American Friend** are presented the results of a survey undertaken by Earlham College which may lead to the establishment of a School of the Ministry at Earlham. This is a development close to the heart of President Landrum Bolling and represents the most far-reaching proposal yet made by any group of Friends.

At the **Earlham Board of Trustees** meeting on October 3 a minute was adopted which reads in part as follows:

" . . . The Board expressed . . . warm approval in principle of the vital importance of the goals set forth in the (School of the Ministry) report. After further opportunity for study and discussion of the complete report by the members of the Board and the members of the faculty and administration of the College, the Board will look forward to reaching a final decision on the proposal at its next meeting in February, 1960."

If readers of **The American Friend** have reactions to the proposal under consideration, please communicate your views to Wilmer Cooper, member of the Earlham College staff, Richmond, Indiana.

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Editorials...

God Asks the Best We Can Become

Near the beginning of his ministry, Jesus "chose twelve men to be with him." Such was the training of the first Christian leaders, and such it must ever be. To minister to the flock of God is a soul-searching responsibility and no one can discharge it unless he has lived and continues to live with the Master. Only those who continually receive from him patience and humility, the power of self-sacrifice and utter devotion, can lead others in his name. No training in leadership skills can ever be a substitute for this.

The spiritual leader must be utterly committed to the task he has undertaken. He must offer to God not only the best that he has but the best he can come to have. One of the basic characteristics of all living things is the capacity for growth. Each living being is born with a promise which can be fulfilled only in the future. The seed contains the promise of the plant, and only when its life is over is the whole promise fulfilled. The child is the promise of the man, but only time will tell whether the promise will be fulfilled. Given normal conditions of soil and light, the plant's growth is automatic, and physically this is true of a man. But if his possibilities of growth in intellect and insight are to be realized, he must submit himself to training and discipline. This is the way that God has chosen and we must submit to it if we are to put at his service what we could be, as well as what we are.

We Friends have not always seen the relevance of this for the training of our leaders. Knowing that ministers cannot be made in Oxford or Cambridge (to mention no places nearer at hand) we have forgotten that such schools have much to contribute to the development of the man who has already been made a minister by the Lord. Knowing that God's light can shine directly in our hearts and minds, we have forgotten that when light shines in an empty room, there is nothing to see, no matter how bright the light.

We live in a confused and groping world, confronted with problems of unequalled magnitude. The deepest truths are undoubtedly simple, but even the simple truth is not easily come by. Though Friends have much to contribute in these times, we shall never do it unless we learn what it really means to give the best we have to God.

—Frederic R. Crownfield

Frederic Crownfield heads the Department of Religion at Guilford College, Guilford, North Carolina. S. Arthur Watson is president of William Penn College, Oskaloosa, Iowa.

Friends' Responsibility for the Ministry

Ministering to the needs of others was unquestionably the central purpose of Jesus' mission. In his activities he was described as going about doing good. He led his disciples in this enterprise and taught them to become ministers as they worked together.

Jesus was able to see in a person "the man that is to be." He saw in Simon Peter a different person than Simon's friends saw in him. And during their association the obstacles to Simon becoming free and useful were, one by one, removed by the Savior.

The Master gave his ideal of greatness in service to his disciples when he said, "If any man would be great among you, let him be your minister." And he gave them his own life as the example. There was no doubt what Jesus meant when he girded himself as a servant. In this act he taught a great lesson.

Ministering to human needs covers a great range of experience. There are innumerable physical needs that all people have. There are also needs of the mind and spirit which are not as easily seen but are even more important. Sometimes ministering to the soul also demands ministering to the body.

Throughout the centuries of the Christian era, the church has attempted to carry out Christ's purpose in training ministers. Sometimes there has been a tendency to think of ministers as preachers and also to think of ministering as limited to the clergy, thus missing the meaning as intended by our Lord.

The Friends of Jesus (Society of Friends) should certainly be interested in ministering as Jesus did. Their ministry must not become stereotyped or conventional. This ideal is difficult to follow when Friends pastors receive training in standardized seminaries of other denominations or when they receive no training at all in modern methods of ministry. We owe it to our Friends ministers to provide facilities for preparation in Christian ministry. Beyond this we owe our entire membership a leadership that knows how to teach every member to minister as he may have opportunity.

A Friends minister is not just a preacher, although he is that; he is not just a pastor, although in pastoring he should be second to none. He (or she) is the chosen leader of the meeting and should be in a very special sense a minister to ministers. In other words, every member of a Friends Church should be a minister in Jesus' name. A graduate school of the ministry as is contemplated at Earlham College could be a most useful institution in helping produce ministers who are needed in the Society of Friends.

—S. Arthur Watson

Shall Friends Train Their Own Leaders?

By Wilmer A. Cooper

The following is a condensed report of a survey undertaken to study the need and possibility of establishing a School of the Ministry for Friends. The survey was sponsored by Earlham College and financed by a grant of money from Lilly Endowment, Inc., in Indianapolis. Although it attempted to study the general leadership training needs of Friends, it was primarily focused upon the need for trained pastoral leadership in the local Friends meetings. The purpose of Earlham College in sponsoring the survey was to determine what responsibility it should assume as a Quaker college in the training of such leadership.

The study was projected for a six months period, running from April through September, 1959. The method was primarily that of extensive travel and interviewing persons concerned with the question of Quaker leadership. Approximately 15,000 miles were covered from coast to coast talking with leadership in Friends Yearly Meetings and Friends colleges, especially those affiliated with the Five Years Meeting of Friends. In addition some special statistical studies were undertaken, two of which are reported in the accompanying boxes.

As background information for reporting the results of the survey, a quick look at the membership of American Friends may be useful. At the present time three major bodies exist: Friends General Conference with a membership of 25,554, mostly located on the East coast; Five Years Meeting of Friends with a U.S. membership of 67,665, spread from coast to coast but with a heavy concentration in the Midwest; and the newly formed Evangelical Association of Friends, which is constituted by individual rather than meeting membership, but whose main support comes from three Yearly Meetings (Ohio-Damascus, Kansas, and Oregon) with a combined membership of 21,191. In addition to these major bodies there

are 4,848 Friends affiliated with independent groups who do not officially belong to one of the larger bodies. For the most part they feel drawn toward the Friends General Conference, with the possible exception of the Conservative Friends who have a combined membership of 1,944. The membership of the Five Years Meeting of Friends, although largest in numbers, is divided in its loyalties. Many Friends affiliated with the Five Years Meeting in California, Iowa, and Indiana identify themselves with the newly formed Evangelical Association of Friends. On the other hand, Eastern Five Years Yearly Meetings, such as New York and New England, are also affiliated with the Friends General Conference. At the present time it is difficult to forecast the future alignment of Friends in terms of official affiliation.

In terms of membership growth Friends have made their greatest showing in recent years outside the United States, especially through the influence of Friends missions and service work. Between 1941 and 1957 world membership increased from 164,209 to 192,887, or 17.5 percent. In the United States, however, the increase for the same period from 115,201 to 119,469, or 3.7 percent, itself was very small as compared with the rapid population growth. Between 1925 and 1950 out of twenty-four Yearly Meetings in the United States, fourteen had a decrease in membership and ten showed an increase. Among the same Yearly Meetings eighty-five meetings were discontinued and ninety-one new meetings established, showing an increase of six new meetings. At the last count in 1957-1958 the total membership of Friends in the United States was 120,771, and the total number of meetings 1,005. Of this total about 73% of the membership belong to programmed meetings with pastoral leadership, while approximately 66% of the meetings are served by part or full-time pastors.

The Problem and the Need

With such a large percentage of meetings relying upon part or full-time pastoral leadership, it is obvious that Friends must be concerned about the quality of this leadership and the kind of preparation which it receives. Although Friends continue to believe that persons should be "called" into the ministry, it is also increasingly recognized that to adequately fulfill any vocational calling one must become prepared for service through training.

There is a high degree of certainty that pastoral leadership in the Society of Friends is here to stay, in spite of the feeling of

some Friends that such reliance upon professional leadership and a "paid ministry" constitutes a mistake which American Friends have made during the past seventy-five or more years. But, given this fact, the problem which Friends face is that a majority of the leaders upon whom they now rely are trained

"In church I would rather speak five words with my mind, in order to instruct others, than ten thousand words in a tongue."

—The First Letter of Paul to the Corinthians, 14:19.

either in non-Quaker institutions or in schools which place very little emphasis upon the Friends approach to Christian faith and practice. Furthermore, a majority are trained in sub-standard academic institutions, or receive no training at all. Consequently, the leadership which many meetings have been getting not only falls below the high standards which Friends usually set for themselves, but it is leadership which is frequently closed to new religious insights and knowledge about life. This is indeed a paradox in view of Friends historic insistence upon "continuing revelation." Such leadership is often "spirit filled" and "spirit motivated" but devoid of understanding and enlightened judgment.

Better Training Sought

It must not be forgotten, however, that ever since Friends began having pastoral leadership there has been a growing interest on the part of a substantial number of Friends to obtain better trained leadership.

Those now serving in leadership capacities in Friends meetings have received their training from a wide variety of colleges, seminaries, and Bible schools. In a study made in 1957 by the Committee on Ministerial Training of the Five Years Meeting of Friends, it was discovered that out of 185 Friends' pastors who replied to the questionnaire, 71 different colleges and 43 seminaries were represented in their training. The breakdown for the ten most frequently mentioned institutions was as follows:*

Cleveland Bible College	29 graduates
Earlham College	23 graduates
William Penn College	18 graduates
Marion College	16 graduates
University of So. California	12 graduates
Pacific Bible College	12 graduates
Berkeley Baptist Divinity School	11 graduates
Friends University	10 graduates
Guilford College	9 graduates
Hartford Theological Seminary	8 graduates

Out of the 185 pastors surveyed 39% had attended a Friends Liberal Arts college; 52% had taken some seminary graduate work, though frequently not from an accredited seminary; 27 held the B.D. degree; 12 held the Master of Arts degree; 1 the Ph.D.; 1 the Th.D. degree. About half of those replying indicated an interest in further training, though most of it would have to be in-service-training.

In the light of these facts and the situation which exists there is general consensus that the time is at hand, if not overdue, to do something to correct the leadership plight in which more than seventy percent of American Quakers find themselves. Although there is a lack of clear vision as to how to confront the problem, it is quite clear that Friends are sufficiently disturbed that they are becoming awakened to their responsibility in the matter.

*It should be noted that this list ranges from unaccredited institutions to accredited colleges and seminaries. The figures should be taken as symptomatic of a situation rather than an accurate analysis. For example, Butler School of Religion in Indianapolis may actually have more Friends graduates than some other schools mentioned.

At the local meeting level the survey has shown that although Friends indicate a "need" for better leadership, this need is not well understood or defined. There are actually fewer openings in Friends meetings for well-trained leaders than has been supposed, at least the kind of openings which will draw well-qualified persons. The reason for this is both inadequate financial support and a lack of preparation psychologically, educationally, and spiritually on the part of the meeting membership to receive and make the best use of such leadership. Friends from the beginning have been suspicious of theological training and the "paid ministry." In its place they have championed a "free Gospel ministry." The result is that where Friends have had

which have kept it from being either "spirit-led" or theologically informed.

Raising Our Sights

But in spite of the reasons for this situation, change and improvement are beginning to take place. The general education level of the membership is steadily increasing, so that old patterns of cultural ingrownness and indifference to learning are on the decline. This means that slowly but surely better trained and better paid leadership will be sought. These changes seem imperceptible in some places, but they are coming and will inevitably lend their support to the growing concern for the kind of leadership which can help Friends broaden their spiritual and intellectual horizons.

If Friends could begin to raise their sights in such a way as to open up more and better supported pastoral and other leadership opportunities in local meetings, this would go a long way toward answering two other basic problems which were clearly evidenced in the survey. These are the problems of availability of potential candidates for ministerial training, and secondly, the problem of holding onto those trained and well-qualified.

At the present time the number of potential students available to come into a graduate training program is not large.

Quaker College Statistics

The following Quaker Liberal Arts Colleges (or colleges affiliated with Friends) were studied:

Earlham College	Malone College (formerly Cleveland Bible College)
Friends University	Swarthmore College
George Fox College	Whittier College
Guilford College	William Penn College
Haverford College	Wilmington College

According to 1958-1959 figures these colleges reported a total student enrollment of 6,149, of whom 899 were Friends. The percentage of Friends in relationship to total enrollment was as follows:

Earlham	28.7 percent out of 829 students
Friends	12.9 percent out of 724 students
George Fox	66.6 percent out of 150 students
Guilford	18.5 percent out of 665 students
Haverford	10.7 percent out of 450 students
Malone	20 percent out of 325 students
Swarthmore	10 percent out of 920 students
Whittier	5 percent out of 1200 students
William Penn	21.4 percent out of 191 students
Wilmington	7.3 percent out of 685 students

Of the total student body it is estimated that 250 to 285 are going into the ministry or some other full time religious work, and of this number between 75 and 90 are Friends.

One reason is a question about the kind of school which might be established and the theological emphasis which would be given. Some would be inclined to go elsewhere for geographical or financial reasons, or because they have the opportunity of serving a meeting while attending a seminary nearby. Another and more basic reason is that Friends have never developed an image for the pastoral ministry as a vocational possibility to which young Friends can aspire. Pastoral leadership in a Friends meeting is often looked upon as a second or third class vocational opportunity, or is only meant for those who feel a particular call to the ministry and whose dedication makes up for the lack of salary and family security.

Leaving Because . . .

As for those who have been well trained and have left Friends for other denominational or vocational pursuits, the reasons are much the same. Poor salaries have a great deal to do with it, but there is also a feeling on the part of many Friends ministers that they are not part of a vigorous and larger church program which knows where it is going. A local pastor often feels isolated and lonely, and does not feel undergirded by a denominational loyalty, philosophy, and program which has a central focus and purpose. Some are bothered by the lack of, or wrong kind of, organization in the Society of Friends, which they believe handicaps Friends in carrying on their work effectively. A few have left the Friends ministry because they came to the conclusion that the pastoral ministry is not compatible with the historic practices of Quaker worship and ministry.

Of these three major problems which have appeared in the course of the survey (i.e., insufficient number of placement opportunities, lack of available persons to be trained, and the question of holding onto trained leadership) none are problems which will be easily and quickly solved. They are problems with which local meetings and Yearly Meetings will have to wrestle. Yet, the experience of other church groups, such as the Church of the Brethren, indicates that well-qualified leadership can be of great help in finding solutions to these problems.

Efforts To Meet The Need

A brief look may now be taken at what Friends have done in recent years to try to meet the need for better trained leadership. At one time or another in the past fifty years most of the Friends colleges have considered the possibility of a special ministerial training program, including Earlham College, Friends University, Guilford College, Pacific College (now George Fox College), William Penn College, and Wilmington College. At the present time Friends University and George Fox College each offer a fifth year in Bible and religion following the A.B. degree leading to a Bachelor of Theology degree. In Wilmington Yearly Meeting a joint program has been established between the Yearly Meeting and Wilmington College offering undergraduates evening courses either for credit or audit.

On the graduate level there has been the advanced study program at Pendle Hill, the Master's degree in Philosophy at Haverford College and the Master's degree in Quaker history at Swarthmore College. Perhaps the most significant recent accomplishment has been the new Guilford College Program of Training for Religious Leadership. Beyond the undergraduate major in religion, Guilford offers the Master of Arts degree with a wide selection of courses designed to prepare persons for leadership in the local meeting. Earlham College has also offered similar training on both the undergraduate and graduate levels. Since 1943 it has granted seven Master of Arts degrees in religion.

In addition to these more formal types of programs several Yearly Meetings have undertaken special training programs as prerequisite for the recording of ministers, as well as short courses in refresher work for those in service. None of this work has been offered on an accredited basis.

As early as 1944 the Five Years Meeting of Friends appointed a Committee on Ministerial Training which was commissioned to work in four areas:

1. Contact with ministerial students.

2. Program of recruiting for the ministry.
3. Educational programs for in-service ministers.
4. Information service and placement of personnel.

Some of the early activities and conferences of this program were held at Quaker Hill in Richmond, Indiana. These efforts finally culminated in a National Conference of Friends on Ministerial Training held at Germantown, Ohio, Nov. 22-24, 1957. Several specific recommendations grew out of the conference, such as a special summer school program in connection with Butler School of Religion in Indianapolis; the possibility of endowing a teaching chair at an accredited seminary to be filled by a Friend who would also direct a Quaker student center; and the appointment of a full time Secretary in the Five Years Meeting to carry out the proposed functions of the Committee on Ministerial Training.

The first of these recommendations was carried out in the summer of 1958. The second was considered by the Executive Council of the Five Years Meeting of Friends during 1958 but was believed unattainable within the framework of the Five Years Meeting at the present time. The third recommendation, which was officially initiated and approved at the Five Years Meeting of Friends in 1955, has resulted in the establishment of a new Five Years Meeting Board on Training for Church Vocations with a Secretary under appointment.

He will help recruit students for ministerial training, handle scholarship funds for the purpose of assisting students, keep in contact with them while in training, help them get placed upon graduation, and assume related tasks in connection with such a program.

Another recent development under consideration is that of the Evangelical Association of Friends which was discussed at their conference in July, 1959, at Newberg, Oregon. Their proposal is to explore the possibility of a summer seminary to strengthen the ministerial training programs of several of the Friends Yearly Meetings and colleges.

Alternative Proposals

Although there is general agreement that a much more far-reaching training program should be instituted for Quaker leadership, some feel that the proposal to establish a fully accredited Graduate School of the Ministry is either too ambitious, or that some other ideas ought to be tried first. In considering the various alternatives, one point of view is that the basic problem of Friends is to encourage more pastors to complete an A.B. degree before an extensive graduate program is undertaken. Some hold that a good grounding in Quakerism and religion in a Friends undergraduate college would then provide a solid background for seminary study under non-Friends auspices. Some believe that the broadening experience of an interdenominational seminary would be quite preferable to a Friends graduate school. They feel that the ecumenical spirit and challenge of both stu-

dents and teachers in such a setting cannot be matched by anything Friends could offer. A number of educators also hold that the small denominational seminary not only cannot provide the stimulating and competitive learning experience of a larger seminary, but such schools run the risk of being dominated by one great teacher or a particular theological position.

Another point of view is that Friends should link up with a good existing seminary with a Friend on the faculty to teach Quakerism and direct a Quaker student center. This idea has backing both among pastoral and non-pastoral Friends and was referred to above as one of the Germantown Conference recommendations considered by the Executive Council of the Five Years Meeting.

Still another proposal is that Friends should support the new Five Years Meeting Board on Training for Church Vocations in its efforts to help recruit,

train, and find placement for ministerial leadership. The main concern here is that Friends put their financial support into scholarship funds and encourage their students to take their training in existing seminaries, which it is believed would provide educational advantages beyond anything Friends could provide.

Finally, there are those who represent the point of view that when the Society of Friends has to resort to the establishment of a school for the ministry it is admitting that the early pattern of developing leadership has failed. This view holds that local Monthly Meetings, Quarterly Meetings, and Yearly Meetings should take care of their own training needs through special workshops and seminars which could be conducted locally.

It should be pointed out that many of these alternative proposals do not conflict with one another but could be implemented in their various forms in such a way as to complement each other.

Proposal: A School of the Ministry at Earlham

In addition to these alternative suggestions much interest and support was also shown in the survey for a Graduate School of the Ministry at Earlham as well as a supplementary program to meet the needs of those not prepared to enter a full graduate program. Both propositions will be outlined here.

A. A Graduate School of the Ministry

Purpose and Objectives

The purpose of a School of the Ministry at Earlham would be to train and prepare men and women for the Christian ministry within the framework and tradition of Friends. It would be available first of all to members of the Society of Friends who wish to prepare themselves for pastoral and other types of religious leadership. Secondly, it would be open to non-Friends who feel that the particular religious emphasis and teaching program of the school would meet their needs. The school should be fully accredited with a three year program leading either to the Bachelor of Divinity or Master of Theology degree.

From the standpoint of various Christian vocations the following leadership objectives may be enumerated, though the chief need at the present time is for better trained pastoral leadership for the local meeting.

1. Pastoral ministry
2. Teaching ministry
3. Writing ministry
4. Lay ministry
5. Ministry of Quaker outreach.

Distinctive Emphases

There is general agreement that Friends should not establish a Graduate School of the Ministry unless such a school possesses features which are dis-

tinctive in theological education and which are in keeping with the character of Quakerism; and secondly, a school which serves a particular need among Friends which non-Friends seminaries cannot serve. In view of this an attempt was made in the survey to find out what these distinctive emphases should be. In reporting them it is important to stress that whatever program might be undertaken should be a program of academic excellence.

1. It should be a school with a distinctively Quaker orientation.
2. Most seminaries stress either a neo-orthodox or a narrowly fundamentalist theological ori-

"Much confusion and uncertainty in theological schools today seems to be due to lack of clarity about the community — the Church; about its form and matter, its relations and composition. Without a definition of Church it is impossible to define adequately the work of the ministry for which the school is to prepare its students. It seems impossible also to organize a genuine course of study including the Biblical disciplines, church history, theology, the theory and practice of worship, preaching, and education on other grounds than those of habit and expediency unless there is clarity about the place of these studies and acts in the life of the Church."

From H. Richard Niebuhr, *The Purpose of the Church and Its Ministry*, pp. 17-18.

entation. Neither is completely compatible with Quakerism, therefore emphasis should be placed upon a Friends approach to Christian faith.

3. Because Friends stress firsthand religious experience, it is important to give high priority to this aspect of training and to the idea of commitment and growth in the spiritual life.

4. The program should not only expect students to grow spiritually and intellectually but to become mature persons emotionally and psychologically.

5. Training in Christian Education should be centrally emphasized in the curriculum.

6. Emphasis should be placed on the development of an intimate Christian fellowship on the part of the teachers and students involved in the educational life of the school.

7. It should stress lay responsibility in training for the pastoral ministry.

8. It should relate Christianity in a positive and constructive way to the rapidly changing non-Christian world religions.

9. Students should be helped to become aware of the world

in which they live and to develop a sense of social and political responsibility.

10. The school should offer an opportunity where Friends could study and worship in a scholarly atmosphere and think through the nature and purpose of Quakerism as well as wrestle with basic problems of religious truth.

11. Emphasis should be given to the education of women for various phases of the ministry and Christian service.

12. Every student should be given basic training in organization, finance, and administration for work in the meeting.

13. Leaders should be trained who know how to build new meetings.

14. In teaching methods, seminars and tutorial work could be stressed with a minimum of large classes and lecture courses.

15. There should be a revolving professorial chair endowed for an outstanding visiting professor each year.

Curriculum and Teaching Staff

In order to work toward accreditation the following four areas of Biblical and theological

study would have to be included:

1. Biblical
2. Historical
3. Theological
4. Practical

A minimum of four full-time teaching faculty would be required, one in each of the four major areas of the curriculum. In addition, other part-time teachers would be needed to offer specific courses, particularly in the practical field. The school should have a Dean who could teach part time. Before full accreditation could be expected a minimum of six full time faculty would be required, of which the Dean could be one. The success or failure of the school would depend largely upon the faculty selected. In the end they would shape the character of the school and the emphasis given.

Library

One of the more difficult problems is the development of an adequate library for Biblical and theological studies. To meet the need and the accrediting standards it would be necessary to build a basic working library of approximately 20,000 volumes in Bible, religion, and philosophy. A five year collection program should be outlined with an adequate amount of money budgeted each year to make the necessary purchases. Accreditation could be sought before the collection was completed, provided it could be shown that a serious program of budgeting and purchasing was underway.

Accreditation

The plan for accreditation would be as follows: A survey of the type just completed should show a general need and support for the proposed program and indicate the resources available to make it possible. It would be necessary to begin with a minimum of twenty-five students and four full time faculty.

After the opening of the school an appeal could be made to the American Association of Theological Schools for Associate Membership. If it could be shown that the school was moving toward the requirements of A. A. T. S. standards, it is likely an Associate Member relationship would be recognized for a five year period. Upon the completion of five years of operation,

Yearly Meeting Statistics

A questionnaire was sent to all Yearly Meeting superintendents and secretaries to ascertain the current situation with respect to leadership and what the need is believed to be. Completed questionnaires were received and studied from the following Yearly Meetings:

Baltimore (FYM)
California
Indiana (FYM)
Iowa (FYM)
North Carolina (FYM)

New England
New York
Philadelphia
Western (FYM)
Wilmington

These Yearly Meetings report a total of 574 active local meetings. They employ 200 full time pastors or meeting secretaries and 165 part time persons. In addition 40 other full time workers in the Yearly Meetings are reported and probably well over 200 persons are engaged full time in Quaker outreach work, such as missions and service. Of the full time pastors and meeting secretaries, 58 now receive \$4,000 or more a year. Another 85 meetings either now or later would be interested in a half time person who would be paid a salary of \$2,000 a year. The overall full time salary range is from \$1,200 to \$8,000 a year, with an average of around \$3,500. These figures are in addition to housing and travel allowances.

It is estimated that between 110 and 140 meetings prefer seminary trained pastors or meeting secretaries. Among the full time workers approximately 174 hold an A.B. degree from a Liberal Arts college while approximately 65 have had two or more years of seminary training beyond the A.B. degree. Those now attending graduate seminary are reported to number around 25, while it is estimated that 30 to 50 others would take seminary training if financial and other circumstances permitted.

These figures represent careful but by no means exact estimates given by persons familiar with the situation in each Yearly Meeting.

and if the accrediting standards continued to be met, the school would then be a candidate for full accreditation.

Financing

There are two approaches to the problem of financing. One would be to seek large gifts and enough endowment to guarantee the operation of the school. The other is to develop an annual operating budget and attempt to raise the money each year on a living endowment basis. At the same time special gifts could be sought for particular projects, scholarships, and permanent endowment. The latter of these two approaches would seem the only wise and possible course to follow. However, some large gifts and foundation support would have to be sought to finance a library acquisition program, the endowment of one or more faculty chairs, and the need eventually for building facilities.

On the question of tuition, most seminaries either charge a very low fee and subsidize the rest of the expense, or grant tuition free. If a nominal tuition fee were charged, which is the practice of most seminaries, an effort should be made to obtain enough scholarship money so that no student would be kept away who is qualified to come. Friends Meetings and Quarterly Meetings, as well as Yearly Meetings, might be asked to finance their own students and also give scholarship assistance to others seeking training.

B. Supplementary Training Program

The survey also showed a definite demand for a program in addition to, and perhaps prior to, the proposed School of the Ministry. This would be to meet the needs of several groups of persons. There are those now in service who could not qualify or for other reasons would not care to enter a graduate seminary program. Secondly, the program would serve a need for persons not yet sure of their life vocation but who might be drawn into the ministry or other Christian service if afforded the opportunity for special study. Thirdly, there are meeting members who would like some advanced study to deepen their own religious understanding and to help them become better prepared for leadership in their local meetings.

To meet these needs, existing programs of undergraduate and graduate study in Friends' colleges could be expanded. Students on the undergraduate level could be enrolled for work toward the A.B. degree, or registered as special students. Anyone with a high school certificate and the ability to do college work would qualify to apply. Beyond the regular work offered during the academic year special programs of study could be offered in three forms:

- 1. Summer school sessions, perhaps running for two three-week terms.
- 2. Extension courses offered at various Quaker centers. These could be conducted on a seminar basis one evening each week and be taken for credit.
- 3. Cooperate with the Board on Church Vocations of the Five Years Meeting in the development of a workshop training program which would be conducted in local meetings or Quarterly Meetings. The purpose would be to help officers, Sunday School teachers, and meeting members become better workers and assume a larger share of responsibility in the life of the meeting.

On the graduate level existing Quaker college Master of Arts in religion programs could be expanded similar to those now

PENDLE HILL, publisher of important pamphlets in the general fields of religion, literature, world affairs — needs manuscripts. Write publications secretary for details. **Pendle Hill, Wallingford, Pennsylvania.**

offered at Guilford and Earlham. Efforts might also be made to develop an M.A. program in Christian Education.

In Conclusion

The motive which lies behind the concern of Friends about their internal life and the proper role of qualified leadership is not merely a concern to survive. Friends believe deeply that historically they have had a message and mission in the world, and they continue to believe that they must be bearers of it. But if this is to take place, Friends need to rediscover that which gives character, identity, and purpose to Quakerism. In the light of this, there are several questions which Friends need to ask themselves.

- 1. Do Friends have any distinctive witness to make regarding Christian faith and practice? Is their role essentially that of another Protestant denomination, or do Friends have a peculiar role to play within the Christian Church?
- 2. What is the relationship of Friends to the other churches; to the ecumenical movement; to the non-Christian world religions?

(Continued on next page)

**ANNUAL
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1960 tour of England and the
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An illustration showing a group of people, mostly women, holding large, patterned umbrellas. They are walking in a line, and the style is reminiscent of mid-20th-century book cover art. The umbrellas have various designs, including polka dots and floral patterns.

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SCHOOL OF THE MINISTRY

(Concluded)

3. What is the mission and message of Friends in the world today?
4. Assuming that Friends desire the development of new Christian life in their meetings, for what purpose and to what end should this new life be directed?
5. Can Friends rise above the programmed - unprogrammed (pastoral - nonpastoral) controversy and begin to meet their needs for worship and ministry on a new and higher level?
6. How much and what kind of professional leadership do Friends need, and how much and what kind do they desire? Should Friends stress a lay movement in the ministry? Could this become a major Quaker contribution to the Christian Church in the Twentieth Century?
7. In their local meetings do Friends wish to serve primarily a "spiritual community" or a "geographical community"? What is their attitude toward

evangelism? Can they develop community churches and still maintain the distinctive features of their Quaker witness?

In considering a School of the Ministry for Friends it is essential that Friends give serious consideration to such questions as these. No school for the training of Quaker leadership should be founded which does not have a clear understanding of the nature and purpose of the church from the perspective of Friends. Such a definition is necessary in order to know for what ends and objectives Quaker leadership should be trained; and secondly, what kind of a curriculum and teaching program will most likely produce the desired results.

What is being asked for is not the delineation of a Quaker creed or an overall master plan for Quakerism. Part of the genius of Friends is their belief in the freedom of the spirit and the belief that they must always remain open to new truth and new leadings of the Holy Spirit. Nevertheless, Friends need to understand the faith that is in

them, to discover that which gives continuity to Quakerism, and begin to articulate that which makes Quakers what they are.

Because of the wide divergencies among Friends, it is not likely that they will in the foreseeable future reunite into one body. But new avenues of communication are opening up; a renewed concern for vital Christianity is evident among virtually all Friends groups; and a new search to rediscover the roots of the Quaker heritage is taking place, all of which are indicative of a desire to seek after those things which are important in a community's religious life and history.

There is also a widespread conviction that if a School of the Ministry is established it would not only meet some of the more immediate and specific needs of Friends for better trained leadership, but it could help to focus Friends attention and energies in such a way as to achieve greater unity internally and prepare Friends for a wider service in the Christian movement as a whole.

Earl Redding Pastor of Friends Group in Miami

Since July 1, 1959, Earl W. Redding has been in Miami, Florida, serving as pastor of the Spanish-speaking Friends group there and also working toward the establishment of a pastoral American Friends meeting. This work is being undertaken by

North Carolina Yearly Meeting through its "Evangelism and Outreach" and "Church Aid and Extension" Committees.

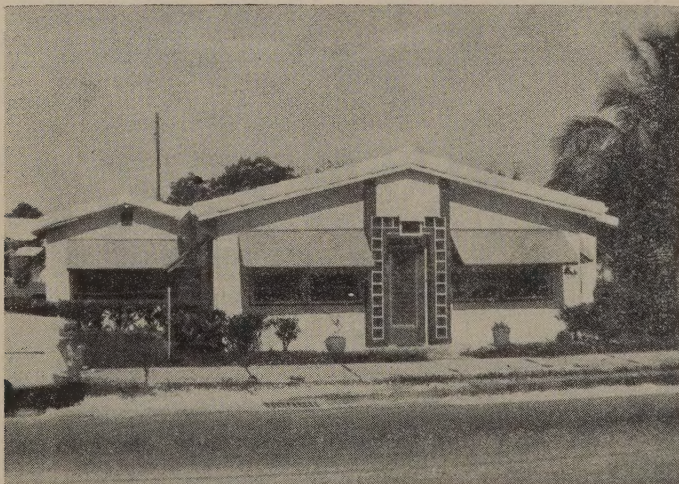
The Cuban Friends group in Miami has been organized since February, 1958, and since that date has held regular meetings for worship in the YMCA. It was the desire of Cuban Friends to have pastoral help which

urged North Carolina Yearly Meeting to undertake the project, and a good deal of progress has been made. Since Earl Redding has been their pastor, there has been an average attendance of 18 on Sunday evenings.

Late in September these Friends completed purchase (with the help of North Carolina Yearly Meeting) of a large 10-bedroom guest home which will serve as a Friends Center, parsonage, and Meetinghouse. Five or six bedrooms will be available to guests, and it is particularly hoped that travelling Friends may wish to stop over with these Friends in Miami. There is a large jalousied Florida Room which is serving as a meeting room, with a seating capacity of 50.

However, it will be some time before regular services can be held at the Friends Center, as a zoning variance permit must first be obtained from the city. Plans have been worked out to continue meeting in the YMCA until the permit is obtained; but the Friends Center has been open to guests since early October.

(Concluded on page 368)



Guest home recently purchased by Miami, Florida Friends providing Friends Center and parsonage, and which at some future date will serve as Meetinghouse.

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TRANSFORMATION SCENE

Abandoned now, the cheery place
Of barbecue and banter;
The terrace props need storage space
Against a dreary winter.

Come, let us leave this lifeless shell
and bow into the wings . . .
There will not be a curtain call
Till April plucks the strings.

But if I am not here next year,
Please, polish glass and wood
And move my favorite lounging chair
'Front center' where it stood.

—Anne Marx

CONDENSED

Spring and summer's golden sunshine,
Intermittent nights of rain,
Hours of love and faith and labor
Constitute the crib of grain.

—Harold A. Schulz

PRAYER

Come to me, Lord!
With Your pure selfless Self
Blind my earth-eyes
Till I behold You, Lord . . .
Lord, till I behold You!
With luminous tear drops
Flowing from my long-dammed mind
As crystal water,
Plant me, Lord,
Deep in some green cirque
And let my roots reach out
To the unreachable
Of my own secret self.
Dissolve me into life, Lord;
Blend me into the universe:
That I may know You, Lord . . .
Lord, that I may know You!

—Norma Estelle Mallin

MIAMI FRIENDS

(Concluded)

Their first pastoral worship service in English was held Sept. 27, with 22 persons in attendance, all very enthusiastic and looking forward to a growing, thriving Friends Meeting in Miami. Regular services are held each Sunday night at the YMCA—in English at 7 p.m. and in Spanish at 8 p.m. Earl Redding was formerly pastor of the Piney Woods, N.C. Meeting.

COMING EVENTS

- Nov. 23-25**—United Nations Seminar for High School Young Friends.
Dec. 1-3—Yearly Meeting Superintendents and Secretaries, Richmond, Ind.
Dec. 4-5—Friends Committee on National Legislation annual meeting, Washington, D.C.
Dec. 7-9—Quaker Businessmen's Seminar to United Nations, Friends World Committee.

Philadelphia Young Friends Visit North Carolina

Thirty-eight young Friends of high school age from Philadelphia Yearly Meeting went on the weekend of Oct. 23 by chartered bus to the Guilford College area, on invitation from the North Carolina Yearly Meeting Youth Committee, of which J. Floyd Moore is chairman.

Following a welcome by President Clyde Milner of Guilford College they were introduced to Friends and visited morning classes at the college. They saw the Quaker Collection and talked with college

officials about entrance requirements.

Excellent panel discussions and informal fellowship gave much opportunity for exchange of viewpoints; while Sunday morning provided a chance to visit many nearby meetings for Sunday school and worship.

"Now that we know who we are and what we believe, we are ready to move forward out of a common heritage and concern. We have moved beyond the stage of looking at one another as programmed and unprogrammed, Five Years Meeting or Friends General Conference—to the point of personal friendship—friendship which it is hoped will reach over the years and bear fruit in terms of corporate sharing and witness at many levels of Quaker life."

—Elwood Cronk, Exec. Sec.
Young Friends Movement,
Philadelphia Yearly Meeting

Quaker Agency Seeks Blankets For Algerian Relief

The American Friends Service Committee is seeking 100,000 blankets and quilts urgently needed this winter for Algerian refugees in Tunisia and Morocco.

Frank Hunt, director of the AFSC's refugee relief projects abroad, is in North Africa helping organize the Service Committee's relief services. He says that more than 250,000 refugees in makeshift shelters live under appalling conditions. "A blanket is sometimes their only bedding, but most don't

have that." Eighty-five per cent of them are women and children.

Frank Hunt also asked for 50 treadle-type sewing machines for refugee women to use in self-help programs. Other materials urgently needed in North Africa are drugs and clothing.

Contributions of blankets and bedding may be sent to the AFSC warehouse at 23rd and Arch Streets, Philadelphia 3, Pa.

Local Meeting Directory

ARIZONA

Phoenix, Arizona—17th Street and Glendale Avenue: Meeting for Worship, 10:00 a.m. James Dewees, Clerk, 1928 W. Mitchell Dr.

Tucson, Arizona—Friends Meeting, 129 N. Warren Ave.: Worship, First Days at 11 a.m. For information write Julia Jenks, 2146 East 4th Street, Tucson. Main 3-5805.

CALIFORNIA

Alhambra, California—Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATLantic 435-11.

Bell, California—(southeast Los Angeles) 4080 East Gage Ave.: Sunday School, 9:50; Worship, 11:00 and 7:30; Youth groups, 6:30; Prayer Meetings Wednesdays, 7:30. Kenneth R. Pickering, Pastor, 6239 Otis, LU-78073 or LU-28183.

Berkeley, California—Friends Memorial Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Youth Groups, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:15 p.m. Allen Bowman, minister, phone Res. THornwall 8-6411; Office THornwall 3-7531.

Citrus Heights, California—Friends Church, 7600 Old Auburn Rd. (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone Parkview 5-2634.

Long Beach, California—First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Homer Vail, 620 E. 9th St., Minister.

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Los Angeles, California—Friends Church,
17th and Toberman Streets: Bible School,
9:45 a.m.; Morning Worship, 11:00 a.m.;
Evening Worship, 7:00 p.m. Roy Knight,
Minister. Richmond 70716.

Pasadena, California — First Friends
Church, 2540 E. Orange Grove Avenue:
Church School, 9:45 a.m.; Meeting for Wor-
ship, 11:00 a.m. Stuart Innerst, Pastor.
Phone Sy-68372.

Spring Valley, California — Friends Com-
munity, Bancroft at Kenwood (11 miles east
of San Diego): Sunday School, 9:45; Wor-
ship, 11:00; C.E. 6:00; Evening, 7:00; Mid-
week Wednesday, 7:00. Loren D. Mills, Pastor.
Phone HOpkins 6-3339.

Ventura, California — Friends Church, 414
Valmore: Bible School, 9:30 a.m.; Morning
Worship, 11:00 a.m.; Evening Worship, 7:30
p.m. Paul Miller, Minister, Miller 3-4489.

Whittier, California — East Whittier
Friends Church, 15911 E. Whittier Blvd.:
Church School, 9:30; Morning Worship,
10:45; C. E., 7:00; Prayer Meeting, 7:30
p.m. Wed. Charles S. Ball, Minister, 15921
E. Russell St. Phone OWen 1-3124.

Whittier, California — First Friends
Church, Philadelphia St. and Washington
Ave.: Unprogrammed Meeting, 8:30 a.m.;
Church School, 9:30 a.m.; Morning Worship,
10:45 a.m.; Young People's groups, 7:00
p.m. Office address, 810 E. Philadelphia St.,
W. Marvin Gilbert, Clerk; Harold Walker,
Minister. Phone 43-467.

Yorba Linda—4842 Main St.: S. S., 9:30;
Worship, 11:00 a.m. and 7:00 p.m.; Prayer
Meetings Wed., 7:00 p.m. Pastor, Paul
Shugart. Phone LAkeview 8-7047.

CANADA

Montreal, Quebec—Meeting for Worship
every first day, 11:00 a.m. at the Y.W.C.A.,
1355 Dorchester Street West.

Toronto, Ontario—60 Lowther Ave. (North
from cor., Bloor and Bedford): Meeting for
Worship every First Day, 11:00 a.m.; First
Day School same. Friends welcome at all
times. For overnight, write in advance.

COLORADO

Denver, Colorado—First Denver Friends
Church, W. 46th Ave. and Elliot St.: Church
School, 9:45 a.m.; Worship, 11 a.m. and
7:30 p.m.; Prayer Meeting Wednesday, 7:30
p.m. Lloyd Hinshaw, Minister.

Denver, Colorado — (Five Years Meeting),
West 39th Ave. and Shoshone St., Sunday.
Study Group 9:45 a.m. Philip Mesner, Minister,
Katherine Donald, Clerk, Phone GL 5-1179.
Ava C. Maris, Correspondent, 4128 Grove St.,
Denver 11.

CONNECTICUT

Hartford Connecticut—Meeting for Wor-
ship, 11:00 a.m. at the Meetinghouse, 144
South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach—Meeting 11:00 a.m., First-
days at 300 North Halifax Drive.

Gainesville, Florida — 116 Florida Union.
Meeting for Worship (unprogrammed),
First-day, 11 a.m.

Jacksonville, Florida — Meeting for Wor-
ship at 10:00 a.m. in Y.W.C.A. Board Room.
Phone EVergreen 9-4845.

Miami, Florida — Meetings for Worship each
Sunday in the Board Room of Y.M.C.A., 40
N.E. 3rd Avenue; Service in English at 7:00
p.m., in Spanish at 8:00 p.m. Earl W. Redding,
pastor. Phone NEWton 4-6740.

Palm Beach, Florida—Meeting for Wor-
ship, 10:30 a.m. 823 North A St., Lake
Worth, Florida.

Orlando—Winter Park, Florida—Worship,
11 a.m. in the Meetinghouse at 316 East
Marks St., Orlando, telephone MI 7-3025.

St. Petersburg, Florida—Friends Meeting,
130 Nineteenth Ave., S. E. Meeting and
First Day School at 11 a.m.

GEORGIA

Atlanta, Ga.—Meeting for Worship and
First Day School at 10 a.m. at Gammon
Theological Seminary, 9 McDonough Blvd.,
S.E. Phern Stanley, Clerk; Phone DR 8-5357.

ILLINOIS

Chicago, Illinois — Evanston Meeting of
Friends, Maple and Greenleaf, Evanston,
One block East of Ridge Blvd.: Sunday
School, 10:00; Meeting for Worship, 11:00;
Fellowship Dinner, Third Sunday each month.
Phone UN 4-8511.

Chicago, Illinois—Chicago Monthly Meet-
ing, 108th and Artesian (one block west of
Western Ave.) Take bus to 108th and West-
ern: Phone Hilltop 5-8949. Bible School,
9:45; Worship, 11:00. John Fletcher, Min-
ister, 10729 S. Maplewood Ave. Phone BEV-
erly 8-2715. Fellowship Dinner, Second Sun-
day, October thru April.

Chicago, Ill. — 57th Street Meeting of
Friends, Sunday Worship hour 11 a.m., at
Quaker House, 5615 Woodlawn Avenue.
Monthly Meeting 7:30 p.m. every first Fri-
day. Telephone BUTterfield 8-8066.

Downers Grove, Illinois—Downers Grove
Monthly Meeting of all Friends, Sunday
Meeting for Worship 10:30 a.m. at Avery
Coonley School, 1400 Maple Avenue. First
day school 10:30 a.m., joins meeting for
fifteen minutes. Woodland 8-2040.

INDIANA

Anderson, Indiana—First Friends Church,
Chase and Tenth Sts.: Bible School, 9:30;
Worship Service, 10:45; C. E., 6:30; Gospel
Service, 7:30; Prayer Meeting, Wednesday,
7:30 p.m. Raymond V. Breaker, Pastor.
Phone 2-8768.

Bloomington, Indiana—First Day Meet-
ings for study and worship, Indiana School
of Religion Building, Union and Seventh
Streets. Keogh Rash, Clerk, 801 South
Mitchell, EDison 6-5209.

Carthage, Ind. — Carthage Friends Church,
South Main St.: Bible School, 9:30 a.m.;
Morning Worship, 10:30 a.m.; Prayer Group,
Thursday, 7:30 p.m. Herman A. Parker, min-
ister. Phone Logan 5-5665.

Carmel—Friends Church, Corner of Third
St. and Rangeline Road: Meeting for Worship,
8:30 and 10:30 a.m.; Bible School, 9:30 a.m.;
Youth Meetings, 5:00 and 7:30 p.m.; Midweek
Meetings, Wednesday, 7:30 p.m. Murray C.
Johnson, Minister, Phone Victor 6-2066.

Evansville, Indiana—Unprogrammed meet-
ing for worship, First-days, 11:00 a.m.
YMCA, 205 N.W. 5th. Call Herbert Goldhor,
H. A. 5-2621; after 6:00 p.m. G. R. 6-7776.
All Friends welcome.

Fort Wayne, Indiana — Unprogrammed
meeting for worship. First days, 9:30 a.m.
Y.W.C.A., 325 W. Wayne. Call Beatrice
Wehmeyer, E-1372. All Friends welcome.

Indianapolis—Irrington Friends Meeting,
23 S. Ritter Avenue. Church School at 10:00
a.m.; Meeting for worship at 10:45 a.m.
John Kirk, Minister. For information call
ME. 2-7724.

Indianapolis, Indiana—First Friends Meeting,
3030 East Kessler Boulevard: Unprogrammed
Meeting for Worship, 9:00 a.m.; Sunday
School, 9:30 a.m.; Programmed Meeting for
Worship, 10:45 a.m. Errol T. Elliott, Minister;
Ruth Day, Minister of Christian Education.
Phone CLifford 5-2485.

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Box 351, George School, Bucks County, Pennsylvania

Indianapolis, Indiana—Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45. Allen Reynolds, Minister.

Knights town, Indiana — Friends Meeting, East Brown St.: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Byron Leaser, Minister.

Kokomo, Indiana — Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. Norman Young, minister.

Lafayette, Indiana — Farmers Institute Friends (10 miles S.W. of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Keith Kendall, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooreville, Indiana — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie, Indiana—Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: Atlas 2-5674 (home), Atlas 8-5680 (church).

New Salem, Greentown—R. R. 1, Phone Market 8-3324. It is located two miles south west of Greentown.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 806 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond, Indiana—First Friends Meeting, East Main and Sixteenth Streets: Church School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister. David Henley, Minister of Education.

Richmond—West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Spiceland—Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: S. S., 9:30; Worship, 10:30. Earl P. Prigritz, pastor.

IOWA

Des Moines, Iowa — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 26221.

Des Moines, Iowa — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St. South Entrance. Phone CRestwood 7-2738.

Oskaloosa, Ia.—College Avenue Meeting, North C Street and College Ave. Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Duane Moon, Minister, 910 No. C St., ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita, Kansas — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. (Summer Schedule, Bible School, 9:00 a.m., Morning Worship, 10:00 a.m.) and 7:00 p.m.; Junior Hi-C.E., 5:00 p.m.; High School College Fellowship, 6:00 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, Norman Huff and Lela Gordon. Office phone, AM 2-3373.

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for Friends Committee on Legislation, San Francisco. Unusual opportunity to implement peace and human rights concerns via legislative process. Lobbying, writing, supervise small staff. Salary \$5,000 - \$6,000. Submit resume with inquiry. Friends Committee on Legislation, 1830 Sutter St., San Francisco 15.

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Box 5,
c/o The American Friend,
101 Quaker Hill Drive,
Richmond, Indiana

KENTUCKY

Louisville, Kentucky — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 423 South First Street. Phone TWInbrook 6-7110.

MAINE

Portland—83 Oak St. Sunday Meeting for Worship and Bible School at 10:30 a.m.

MARYLAND

Adelphi—Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.
Sandy Spring—Friends Meeting, 13 miles north of Washington D.C.

MASSACHUSETTS

Cambridge, Massachusetts — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence, Mass. — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. James Toothaker, Minister, 17 Westford Street, Saugus, Mass. Tel. Saugus 8-2023W.

Lynn, Massachusetts—Silsbee Street Meetinghouse near E & M Station, Meeting for worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

MICHIGAN

Detroit, Michigan—First Friends, 9640 Sorrento: S. S., 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27., Telephone We 4-0273.

Detroit, Michigan—Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park YWCA. Woodward at Winoma. Phone TE 4-9138 evenings.

Kalamazoo—Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City, Michigan—Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis, Minnesota—Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9676 (Res.), WA 6-6159 (Ch.).

MISSOURI

Kansas City, Missouri—Penn Valley Meeting of Friends each Sunday 10:30 a.m. and 7:30 p.m. at 306 W. 39th. Visiting Friends welcome. Call HA 1-8328.

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany, New York—Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany 3-62-42.

Gasport—Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:

11 a.m. 221 E. 15th St., Manhattan
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island, New York—Eastern Long Island Meeting at 3 p.m., on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale, New York—United Meeting for Worship and First-day School, First-day at 11 a.m. Scarsdale Friends Meeting, 138 Popham Road. Clerk: William Vickrey, 162 Warburton Ave., Hastings-on-Hudson, N.Y.

Pawling, New York — Oblong Meeting House, Quaker Hill. Meeting for Worship, 11:00 a.m., First days through August 30.

NORTH CAROLINA

Greensboro, North Carolina—First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

1799

WESTTOWN SCHOOL

1959

Westtown Regional Scholarships

In order to encourage the attendance of exceptionally fine students at Westtown, fifteen Regional Scholarships are offered to Friends throughout the United States each year.

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For further information or application, please write:

Daniel D. Test, Jr.
Headmaster

J. Kirk Russell, Director of Admissions
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The American Friend BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write The American Friend, 101 Quaker Hill Drive, Richmond, Ind., for details.

Greensboro, North Carolina—Spring Garden Friends Meeting, 1608 Spring Garden St.; Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro, N.C.—New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00; Daryl Kent, Clerk; D. Aldean Pitts, Minister.

High Point—Springfield Friends Meeting, 555 Springfield Road; Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. Byron A. Haworth, clerk, phone 6-8522; David O. Stanfield, minister, phone 8-8198.

High Point, North Carolina—Friends Meeting, 800 Quaker Lane, P. O. Box 5166; Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy—Friends Meeting, South Main at Wilson; Bible School, 9:45; Meeting for Worship, 11:00 F.Y.F., 6:00; Midweek Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati—Friends Meeting, 2910 Eden Ave. (near University Ave., four blocks east of Vine St.); First-day School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Pastoral Minister: Don Stanley, "Eldonhill," 876 Lafayette Ave. Phones: MU 1-6528 (res.) or UN 1-0739 (office). Clerk, Ruth G. Tuttle, 903 Ellison Ave., phone EA 1-2619.

Columbus, Ohio—Westgate Friends Meeting (formerly Highland Avenue) 3750 West Sullivant Ave. Turn south on Georgesville Road off Rt. 40 about 2 miles west of the city limits. Go south about one mile, turning at first road, and proceed east about one mile. Meetinghouse on north side of Sullivant Ave. Leonard Wines, Pastor. All Friends welcome.

Toledo, Ohio—Unprogrammed meeting for worship. First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Milton, O.—Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

OREGON

Newberg, Oregon—Friends Church, College Street at Third; Sunday School, 9:45 a.m.; Worship, 11:00 a.m.; Christian Endeavor, 6:00 p.m.; Evening Worship, 7:00 p.m.; Prayer Meeting, Wednesday, 7:30 p.m. Glen Rinard, pastor. Phones Jefferson 8-3721 and 2801.

PENNSYLVANIA

Lancaster, Penn. — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh, Pennsylvania — Meeting for Worship 10:30 a.m., 1853 Shady Avenue.

TENNESSEE

Memphis, Tennessee — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 8-6574.

Nashville, Tenn. — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas, Texas—Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M. U., phone LA 8-9810.

VIRGINIA

Richmond, Virginia — Friends Meeting, 4500 Kensington Ave.; Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Robert C. Clark.

WASHINGTON

Seattle, Washington—University Friends Meeting, 3959 15th Ave. N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON D. C.

Washington, District of Columbia—Friends Meeting of Washington, 2111 Florida Ave., N.W., one block from Conn. Ave. Meeting for Worship, First-days at 11 a.m. First-day School at 10:30.

HAWAII

Honolulu, Hawaii—Friends Meeting House, 2462 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 999-447.

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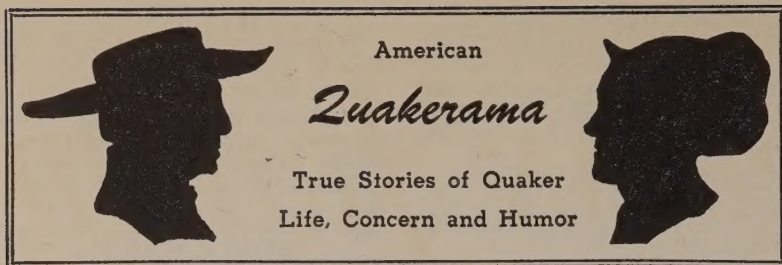
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HARPER & BROTHERS



He Spoke for the Silent Ones

On the fifteenth of November, Gilbert MacMaster, the doyen of the Quaker Service workers, was 90 years old. Forty of those years have been given to the work of speaking for those who cannot speak for themselves—the silent ones: children, prisoners, minority groups and forgotten refugees. Several years ago he shared with me a set of memoirs he had set down which tell the story of his life. Alfred Bietenholz used these papers at the last Swiss Yearly Meeting as the basis of a fine lecture. It is the story of a life which the Society of Friends may well cherish, for it is in the central current of its witness that God has drawn men inwardly to feel an unlimited liability for each other, and has drawn them to be vigilant in the exercise of that liability.

Gilbert MacMaster was born in Poland, Ohio, in 1869, four years after the American Civil War ground to a close. His mother came from a Quaker family; his father was the son of a distinguished Presbyterian minister and teacher. At the time of his parents' marriage, Gilbert's mother's father had consented to his daughter's marriage in the Presbyterian manner, an act for which his Quaker meeting sternly disciplined him by removing him from the facing bench and requiring that he sit at the rear of the meeting! Despite the death of first one parent, then the other, Gilbert managed to get a college education and was drawn to a career in business, rather than to the Presbyterian ministry which his father's family urged upon him.

Following some years working for a Boston firm which handled accessories for the manufacture of shoes, at the age of 30 he went to Germany to set up a similar business there. Two

years later he married a German girl, Marga Kroll. By 1914 his firm had three centers in Germany and trade with nine European countries, of which Russia, Poland and Finland were especially important, and he was often in those countries. When America entered the War in 1917, Gilbert disposed of his business and crossed to Switzerland, coming at the close of the war to the U.S.A. Here, in 1919, he heard that American Quakers were considering a vast plan for feeding German children, and then it was that he volunteered his services and expert knowledge of the German situation.

He reported to James Vail in Germany in 1920 and was soon in charge of Quaker work in Kiel, then in succession at Bremen, Wilhelmshafen, Munich and in Southwestern Germany, the Saar, Frankfurt, and finally he set up the Center in Berlin, where he was our German representative until 1930. He offered to retire from our Friends work and thought seriously of setting up again his own business in post-war Germany; but the needs were so great and his human and business gifts so little able to be spared, that he was drawn into the Lord's business, and that ended any notion about his own.

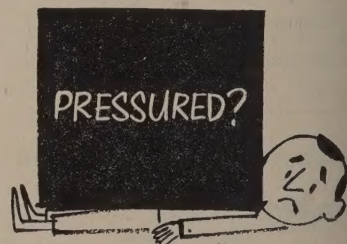
There are many stories of his genius in handling the intricate operations of feeding German children and of his skill in turning the business over to the German committees which he had expertly set up from the outset. He was admirable at assisting the workers going into Russia and Poland. He showed his diplomatic and business skill in the way he handled the complicated Saar operation, where the French authorities insisted upon full customs being paid for all goods taken in, but did not have closed minds to giving a full

refund — which Gilbert was expert at collecting.

His swift reactivation of child feeding in 1923 at the height of the inflation when the occupation of the Rhineland by the French had levelled Germany again, to say nothing of his work in outfitting hospitals and clinics against the TB scourge that was sweeping Germany in those years, are stories of a man with a great heart, an active mind, and large wisdom and practical skill in the affairs of the world. He tells of the way the mark fell (from 2100 worth \$1.00) to 75,000 marks to the dollar in April, 1923, and on to 125,000 marks to the dollar in September of 1923. Workers rushed from the paymaster to the store to get anything at all for their wages before they were worthless. One worker was said to have brought a washbasket in which to collect his pay; leaving it for a moment a thief stole the basket, but he left the worker the money, because it was worth so little.

—Douglas V. Steere

(This is the first part of a story paying tribute to Gilbert MacMaster. It will be completed in the next issue's "American Quakerama.")



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